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THE

Classis of Monmouth,

ITS MEMBERS, ITS CHURCHES, AND ITS WORK, FOR TWENTY-FIVE YEARS.

A STATISTICAL HISTORY,

By Rev. THEODORE W. WELLS.

A REVIEW OF THE PAST,

By Rev. WILLIAM REILEY, D. D.

FREEHOLD, N. J
PUBLISHED BY THE CLASSIS.
1879.

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EXERCISES

COMMEMORATIVE OF THE

ORGANIZATION

OF THE

Classis of Monmouth.

Preliminary Arrangements.

At a stated session of the Classis of Monmouth, at Highlands, Oct. 14, 1879, the attention of the Classis having been called to the fact that the meeting was the 25th anniversary of the first stated session of the Classis, it was resolved to commemorate the organization of the Classis in some suitable manner. The pressing need of the Board of Foreign Missions weighing heavily upon the hearts of the brethren of the Classis, it was

Resolved, That for the purpose of commemorating the organization of the Classis, a committee be appointed to call a missionary convention at Freehold, some time in November, and to make arrangements for the same.

The Rev. Isaac P. Brokaw, Rev. Charles J. Young, Rev. Theodore W. Wells, and the Elder, William T. Denise, were appointed such a committee, and at once entered upon the discharge of the duties assigned them.

The following circular letter was issued and sent to all the present and former members of Classis. Similar notices were also published in the County papers, and from the pulpits of the various Churches:

The Classis of Monmouth will meet in the Second Reformed Church of Freehold, on Tuesday, November 18, in commemoration of its organization, twenty-five years ago.

The Classis will convene at 11 o'clock A. M., Rev. Garret C. Schenck, presiding.

A Statistical History of the Classis will be read by Rev. Theodore W. Wells, of Marlboro.

An address, Reviewing the Past, by Rev. Wm. Reiley, D. D., of Holmdel.

Remarks will be made by present and former members of Classis.

A Missionary Convention will be held in the afternoon and evening.

At 3 o'clock P. M., Rev. Dr. Reiley, presiding, addresses will be delivered by Rev. John M. Ferris, D. D., Cor. Sec'y of the Board of Foreign Missions, and Rev. Leonard W. Kip, Missionary to China.

At 7.30 P. M., Rev. Ralph Willis, presiding, addresses will be delivered by Rev. Henry Stout, Missionary to Japan, and Rev. C. L. Wells, D. D., Rec. Sec'y of Board of Foreign Missions.

Collations will be served at 1 and 6 P. M., in the Lecture Room, by the ladies of the Church, for all guests from abroad.

You are cordially invited to attend these services.

I. P. BROKAW,
THEO. W. WELLS,
CHARLES J. YOUNG,
WILLIAM T. DENISE,
} Committee.

THE CELEBRATION.

The day was an excedingly stormy one, the rain falling with but little cessation from early morning until late in the evening. This made the attendance very small, far below the hopes and expectations of those interested in the welfare of the Reformed Church. In many homes there were disappointed hearts—as a constant watching of the sky gave assurance of a long storm. But if the number in attendance was small, there was a goodly representation of those who, during the past, had born the heat and burden of the day in abundant labors for the promotion of the prosperity of the Reformed Church in Monmouth County. The storm and rain could not dampen their zeal, nor quench their love for the Church in whose behalf they had labored a life time, nor prevent them from braving the driving rain to rejoice with the Classis in view of the Lord's goodness through all the years of the past.

The Classis convened at 11 o'clock A. M. The Rev. Garret C. Schenck, President of the Classis being absent, the Rev. James B. Wilson, of Long Branch, was called to the chair. An anthem entitled "Behold the Lord is my Salvation," was then sung in a spirited manner by the choir of the Church, Mrs. J. C. Smock presiding at the organ.

An appropriate prayer was offered by the President.

The Statistical History contained in the following pages was then read by the Rev. Theodore W. Wells, of Marlboro.

At the conclusion of Mr. Wells' paper, the 137th Psalm was sung by the choir and congregation, and then the venerable Rev. William Reiley, D. D.,

of Holmdel, who for more than forty years has been the Pastor of the Reformed Church there, read the history contained in the following pages, entitled "A Review of the Past."

At the close of Dr. Reiley's discourse, the Rev. Isaac P. Brokaw, Pastor of the Church at Freehold, invited all who were present to accompany him to the Lecture-room, adjoining the Church, and partake of the refreshments there provided for their cheer.

The Classis adjourned, with prayer by the Rev. Charles D. Buck, of Middletown, to meet at 2.30 P. M.

The collation provided by the ladies of the Reformed Church, of Freehold, was both abundant and hearty, and served so expeditiously and pleasantly, that every one forgot the storm, and learned by experience that whole-souled hospitality is even better than sunshine.

At 2.30 P. M., the Classis re-convened, with the President, Mr. Wilson, again in the chair.

The meeting was then opened to remarks by present and former members of Classis. Brief addresses were made by the President, and by Rev's Buck, Mead, Reiley and Brokaw.

At the conclusion of his remarks, Mr. Brokaw moved that the Classis take measures to have printed the Statistical History prepared by Mr. Wells, and the Historical Sketch by Dr. Reiley. The motion carried, and Rev's Meade and Wells were appointed a committee to attend to the publication, in suitable form, of the papers mentioned.

The Classis was then adjourned with prayer by Rev. Mr. Brokaw.

THE MISSIONARY CONVENTION.

At 3 P. M. Rev. Dr. Reiley, presiding, the Missionary Convention assembled. The services opened with the singing of an anthem by the choir. The piece was entitled, "Oh Sing unto the Lord," and was rendered with fine effect.

Rev. Dr. Reiley then offered prayer and read the 72d Psalm. This exercise was followed with the singing of the 98th Psalm, "Joy to the World, the Lord is come," by the choir and congregation.

An address was then delivered by the Rev. John M. Ferris, D. D., Corresponding Secretary of the Board of Foreign Missions.

The 574th hymn, commencing "Christians up, the day is breaking," was then sung, after which an address was delivered by the Rev. Leonard W. Kip, Missionary to China.

The meeting closed with the Benediction, pronounced by the Rev. Dr. Reiley.

Those in attendance upon the convention remained in the Church for a time enjoying a social chat, and then gathered a second time within the hospitable precincts of the Lecture-room, where the ladies of the Church again entertained their guests right royally with a bounteous and excellent collation.

The Missionary Convention continued its session at 7.30 P. M. The Rev. James B. Wilson presided—the Rev. Ralph Willis, to whom this duty had been assigned, being unable to be present, because of severe bodily affliction.

The exercises opened with the rendition, by the choir, of the anthem, "Come, ye that love the Lord."

The President then read a passage of Scripture, and was followed in prayer by Rev. Frank Chandler, Pastor of the Freehold Presbyterian Church. After the singing of Psalm 72d, 2d part, the meeting was addressed by Rev. Henry Stout, Missionary to China.

The hymn, beginning "God is with us in our meeting," was then sung, after which the Convention was addressed by the Rev. Cornelius L. Wells, D. D., Recording Secretary of the Board of Foreign Missions.

At the conclusion of Dr. Wells' address, the following resolutions were adopted.

Resolved, That the thanks of the Classis of Monmouth and of this Convention be and they are hereby tendered to the Pastor and Consistory of the Second Reformed Church of Freehold, and especially to the ladies of the congregation, for the cordial reception they have given us, and the entertainment they have provided for us, dispelling with their kindness and hearty cheer the gloom of this stormy day, and enabling us to bear to our homes the most delightful remembrances.

Resolved, That the thanks of the Classis of Monmouth and of this Convention be, and they are hereby tendered to Rev's John M. Ferris, D. D., Leonard W. Kip, Henry Stout, and C. L. Wells, D. D., for their interesting and instructive addresses; and also to the choir of the Second Reformed Church of Freehold, for the music which they have so kindly furnished.

After prayer by Rev. Mr. Young, a few appropriate remarks by Rev. Mr. Brokaw, in response to the above resolutions, and the singing of Coronation

and the long metre doxology, the Convention was closed, and the congregation dismissed with the benediction pronounced by Rev. Mr. Stout.

The exercises throughout were of the most interesting and impressive character. Those present will ever remember them with grateful hearts, and more abounding zeal for the Lord's work, and will crown the stormy day with the generous gifts of an increased liberality for the maintenance of the Board of Foreign Missions.

FIGURES AND FACTS.

A STATISTICAL HISTORY

OF THE

Classis of Monmouth

By Rev. THEODORE W. WELLS, Pastor at Marlboro.

Rev. President and Brethren:

The nature of the paper I propose to read, very fortunately for its author, precludes all attempt to beautify its language with the graces of composition or the ornaments of rhetoric. Its eloquence must be sought in the subtle and mysterious power of numbers, and your attention must be retained through your interest in the subject of which I speak.

It is my purpose to present a statistical history of the Classis of Monmouth, a well-known Ecclesiastical Assembly organized in accordance with the requirements of the Constitution of the Reformed Church in America. Its object is the promotion of the cause of Christ. Its acts and proceedings are a part of the history of our Redeemer's Kingdom in its conflict with the world, and its execution of the command of its ascended Lord, "Go ye into all the world and preach the gospel to every creature." Because of this command the Classis to-day commemorates the 25th year of its life by endeavoring, in view of God's goodness in the past, to arouse the Churches under its care to greater exertions for the spread of the truth, that the light of the glorious Gospel of Christ may encircle the globe.

The Churches of the Classis of Monmouth, at the date of its organization, were set off from the Classis of New Brunswick by the action of the Particular Synod of New York, in Stated Session at Jersey City, May 3, 1854.

The Classis was organized June 20, when delegates from the Churches, as here after specified, met for that purpose in accordance with the appointment of the Particular Synod, in the Brick Church, Marlboro, the house of worship of the First Reformed Church of Freehold. At this meeting, the churches forming the Classis were represented as follows:

CHURCHES.	MINISTERS.	ELDERS.
1st Freehold,	Ralph Willis,	William Statesir,
2d Freehold,	Hervey D. Ganse,	Benj. DuBois,
Holmdel,	William Reiley,	G. H. Van Mater,
Spotswood,	John H. Manning,	Jos. P. DeHart,
Middletown,	Alex C. Millspaugh,	Ab'm Antonides,
Long Branch,	James B. Wilson,	Hendrick Smock.

Keyport, vacant and not represented.

Garret C. Schenck without charge.

The meeting was opened with prayer by the Rev. William Reiley, D. D., who also preached an appropriate sermon founded on the parable of the mustard seed, as recorded by St. Matthew xiii : 31, 32.

The formula was read and signed by all the ministers present, and the Classis constituted by the election of Rev. William Reiley, President; Rev. Hervey D. Ganse, Clerk pro tem; Rev. Alexander C. Millspaugh, Questor and Stated Clerk.

The Classis thus constituted, contained 7 churches, 7 ministers, 493 families, 606

communicants, 12 Sabbath Schools, 470 Sabbath school scholars, and during the year had contributed $784.39 towards the benevolent work of the Church.

The following table exhibits the condition and relative strength of the Churches:

CHURCHES.	FAMILIES.	COMMUN'TS.	SUNDAY SCHOOLS.	S. S. SCHOLARS.	BENEVOLENT CONTRIBUTIONS YEAR ENDING JUNE '54.
1st Freehold	100	132	2	80	$219 26
2d Freehold	88	114	1	100	240 13
Holmdel	110	122	2	100	228 00
Spotswood	55	68	2	60	
Middletown	65	102	3	65	50 00
Keyport	27	41			
Long Branch	48	27	2	65	47 00
Total	493	606	12	470	$784 39

The first stated session of the Classis was held in the Reformed Church, at Keyport, Oct. 10, 1854. Five of the seven ministers who were then present are still members of the Classis, but only two of them occupy the places they then filled: the Rev. Wm. Reiley, D. D., of Holmdel, and the Rev. Garret C. Schenck, who then, as now, was a minister without charge. The changes that have taken place in the ministry of the Classis are far too numerous for verbal statement, but are concisely exhibited in the following schedule, containing the names of all who have been connected with the Classis, the pulpits they occupied and the date of their reception and dismission:

When Dismissed.	To What Classis.
.....	.....
Oct. 9, '66	Albany.....
Oct. 21, '56	New York.....
Aug. 2, '54	S. Long Island....
.....	.....
.....	.....
.....	.....
.....	.....
Nov. 5, '67	Schoharie.....
Oct. 9, '55	New Brunswick...
Aug. 23, '64	Cayuga.....
Sept. 11, '66	Green.....
July 13, '58	Orange.....
July 6, '59	Kingston.....
May 31, '64	P. West Jersey...
Nov. 9, '65	Passaic.....
Oct. 8, '78	New York.....
Sept. 11, '66	N. Long Island....
Feb. 3, '73	Illinois.....
Died, '68	.....
May 26, '71	P. New York City.
April 8, '73	P. Brooklyn.....
"	Passaic.....
July 15, '78	Poughkeepsie.....
Oct. 10, '76	Schoharie.....
.....	.....
Died, '76	.....
.....	.....
.....	.....
Aug. '76	P. Wausau.....
April 10, '77	P. Potosi.....
July 11, '78	Raritan.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

(13.) Stated Clerk from July 1st, 1878. Board of Superintendents, 1878-'80.
(14.) Ordained a Missionary, May 13th, 1875.
(15.) Licensed at this date, and ordained August 4th, 1878. Pastoral relation dissolved October 15th, 1879; since without charge.
(16.) Ordained December 3d, 1878. Questor from April 8th, 1879.
ABBREVIATIONS.—P., Presbytery; N., north; S., south.

communicants, 12 Sabbath Schools, 470 Sabbath school scholars, and during the year had contributed $784.39 towards the benevolent work of the Church.

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Spotswood	55	68	2	60	
Middletown	65	102	3	65	50 00
Keyport	27	41			
Long Branch	48	27	2	65	47 00
Total	493	606	12	470	$784 39

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Ministers.	When Received.	From What Classis.	Where Settled.
William Reiley, (1).....	June 20, '54	New Brunswick,....	Holmdel.....
Alex C. Millspaugh, (2)..	"	"	Middletown.....
Hervey D. Ganse,.....	"	"	2d Freehold.....
John H. Manning, (3)....	"	"	Spotswood.....
Ralph Willis, (4).....	"	"	1st Freehold....
James B. Wilson, (5)....	"	"	1st Long Branch
Garret C. Schenck, (6)..	"	"	No charge.....
Samuel Lockwood, (7)...	Aug. 31, '54	Scoharie,.....	Keyport.....
Albertus VanDewater,....	Nov. 1, '54	P. Susquehanna....	Spotswood.....
Edward P. Livingston,..	July 19, '55	.....	Licentiate .....
Jacob S. Wyckoff, (8)...	July 15, '56	S. Long Island,.....	Colts Neck.....
Ezra W. Collier, (9).....	Dec. 2, '56	S. New York.....	2d Freehold.....
Jeremiah Searle, Jr.,....	May 25, '58	.....	Licentiate .....
William A. Shaw,.....	May 24, '59	.....	" .....
William Cornell,.....	Oct. 13, '63	Orange.....	No charge.....
Benjamin T. Statesir,....	May 29, '65	.....	Licentiate .....
James Bolton, (10).....	April 11, '65	Westchester..	Colts Neck.....
John H. Smock,.....	May 22, '66	.....	Licentiate .....
George Seibert, (11).....	Aug. 9, '66	Bergen.....	Middletown.....
Peter H. VanBuren, (12).	June 3, '67	S. Long Island.....	No charge.....
Gulick VanAken,.....	Nov. 5, '67	P. S. Philadelphia,.	2d Freehold.....
George Swain,.....	Aug. 11, '68	New Brunswick.....	1st Freehold....
Albert Zabriskie,.....	July 11, '70	Geneva.....	Keyport.....
Charles S. Hageman,...	Dec. 15, '71	Poughkeepsie.....	2d Freehold.....
A. C. Millspaugh,.....	Oct. 8, '72	Albany.....	No charge.....
Theo. W. Wells, (13)....	Sept. 9, '73	S. Bergen.....	1st Freehold....
Luthur H. VanDorn,...	July 13, '74	Passaic.....	Middletown.....
Elias Mead,.....	"	Albany.....	Keyport.....
A. W. Allen,.....	Jan. 21, '75	L. I. Cong. Ass'n...	Highlands .....
Jas. W. Hageman, (14).	April 13, '75	.....	Licentiate.....
A. VanDewater,.....	April 11, '76	Passaic.....	No charge.....
Fred. F. Wilson,.....	"	"	Asbury Park....
Charles D. Buck,.....	May 22, '77	S. Bergen.....	Middletown.....
Edgar A. Enos, (15).....	July 9, '78	.....	Asbury Park....
H. A. Hendrickson, (16).	Dec. 3, '78	N. Long Island.....	Colts Neck.....
Isaac P. Brokaw,.....	Jan. 6, '79	S. Bergen.....	2d Freehold.....
Charles J.. Young,.....	Jan. 27, '79	P. Long Island.....	1st Long Branch,

.) Board of Superintendents, 1862-'64.
.) Questor and Stated Clerk from June 20th, 1854, ct, 9th, 1866. Board of Superintendents, 1856-8.
.) The names of the dead are in *italics*.
.) Pastoral relation dissolved February 28th, 1868. alled at Spotswood, August 9th, 1869. Stated k, from Oct. 9th, 1866, to Oct. 8th, 1867. Board of erintendents, 1869-'71.
.) Pastoral relation dissolved July 1st, 1878. Inled at 2d Long Branch, July 21st, 1878. Board of erintendents, 1871-'73.

(6.) Questor from October 9th, 1866, to April 8th, 1879. Board of Superintendents, 1868-'70.
(7.) Pastoral relation dissolved April 18th, 1869; since without charge.
(8.) Ordained August 10th, 1856.
(9.) Board of Superintendents, 1865-'67.
(10.) Stated Clerk from October 8th, 1867, to July 1st, 1878.
(11.) Ordained August 12th, 1866.
(12.) Called to 2d Freehold, but prevented by sickness from entering upon his labors.

communicants, 1
Sabbath school s
year had contribu
benevolent work

The following t
tion and relative

CHURCHES.	
1st Freehold.....	1
2d Freehold.....	
Holmdel.....	1
Spotswood.....	
Middletown.....	
Keyport.....	
Long Branch.....	
Total.....	4

From this it appears that since its organization thirty-five ministers have been identified with the Classis. Of this number twenty-six have been settled Pastors. Two have been twice received and dismissed. Two have changed their pastoral relation within the bounds of the Classis. Two have relinquished the pastoral office. Seven have been licensed to preach the Gospel. Five have been ordained to the sacred work of the ministry. Two have died while members of the Classis, and are now, we trust, enjoying the rewards of their faithful service; and five others, after ceasing to labor in the field we occupy have also been called to their eternal home. Thirteen are still connected with the Classis, three of whom are without charge.

The office of Questor has been filled by three persons:

Rev. Alexander C. Millspaugh, from June 20th, 1854 to Oct. 9th, 1866.

Rev. Garret C. Schenck, from Oct. 9th, 1866, to April 8th, 1879.

Rev. Hendrick A. Hendrickson, from April 8th, 1879.

The office of Stated Clerk has been filled by four persons:

Rev. Alexander C. Millspaugh, from June 20th, 1854, to Oct. 9th, 1866.

Rev. Ralph Willis, from Oct. 9th, 1866, to October 8th, 1867.

Rev. James Bolton, from Oct. 8th, 1867, to July 1st, 1878.

Rev. Theo. W. Wells, from July 1st, 1878.

The Classis has been represented in the Board of Superintendents of the Theological Seminary, by

Rev. Alexander C. Millspaugh, 1856–'8.
" Ralph Willis, 1859–'61.
" William Reiley, 1862–'64.
" Ezra W. Collier, 1865–'67.
" Garret C. Schenck, 1868–'70.
" James B. Wilson, 1871–'73.
" Theodore W. Wells, 1878–'80.

There is cause for rejoicing and hearty congratulation that of the thirty-five ministers who have been identified with the Classis, only six have been burdened with the degree of D. D. "The Lord is merciful and gracious."

The licentiates of the Classis have occupied positions of responsibility and usefulness. The Rev. Edward P. Livingston, from the First Church of Freehold, licensed in 1855, was dismissed the same year to the Classis of New Brunswick, by whom he was ordained Pastor of the Church at Griggstown, N. J. After a ministry of about three years, he accepted a call to Bushnell, Illinois, to take charge of a struggling missionary enterprise inaugurated there in 1856. His labors resulted in gathering a strong and influential Church. In 1869, he was appointed superintendent of Western Missions, and by visiting the Churches of the denomination, gave a new impetus to this important work. In 1873 he commenced preaching as a stated supply at Pekin, Illinois, at which place he has since settled as Pastor, and is still laboring with much acceptance and success.

The Rev. Jeremiah Searle, Jr., from the Church at Keyport, was licensed in 1858, and dismissed to the Classis of Orange, by whom he was ordained Pastor of the Church at Bloomingburgh, Sullivan Co., N. Y. In 1862 he became Chaplain of the 144th Regiment of New York State Volunteers. After thus serving his country for two years, he accepted the pastorate of the Church at Oyster Bay, L. I. He was called to Syracuse in 1866, to the 3d Church of Albany in 1868, and in 1871 became Pastor of the Church at Peekskill, from whence, in 1873, he removed to Newburgh, to occupy the pulpit of the First Presbyterian Church. In all these fields of labor he has proved himself an efficient helper in the work of the Lord.

The Rev. William A. Shaw, from the 2d

Church of Freehold, licensed in 1859, was dismissed the same year to the Classis of Kingston, and by them ordained Pastor of the Church at Marbletown, Ulster County, N. Y. In 1860 he was appointed a missionary at Wiltwyck Station, N. Y., where he gathered a Church of which, in 1864, he became the Pastor. After a ministry of five years his resignation was accepted, and he remained without charge until 1878, when he commenced preaching as stated supply at Cold Spring, N. Y., and is there doing a good work.

The Rev. Benjamin T. Statesir, from the Church at Colts Neck, was licensed in 1865, and dismissed to the Classis of Passaic for ordination as Pastor of the Church at Stone House Plains, N. J. In 1872 he was called to New West Hempstead, where he is now laboring, a workman who needeth not to be ashamed.

The Rev. John H. Smock, from the 2d Church of Freehold, was licensed and dismissed to the North Classis of Long Island, in 1866. He was ordained Pastor of the Church at Oyster Bay, succeeding in that place the Rev. Jeremiah Searle, Jr., who was also a licentiate of the Classis of Monmouth. During Mr. Smock's ministry the Church and congregation were greatly increased. He accepted a call from the Church at Readington, N. J., in 1871, and ere his bow still abides in strength.

The Rev. James W. Hageman, from e 2d Church of Freehold, was licensed 1875, and ordained as a missionary. visited Canada in the character of an vangelist. He was dismissed in 1876, the Presbytery of Wausau, Wisconsin, d is laboring now with that branch of the hurch of Christ.

The Rev. Edgar A. Enos, from the 1st Church of Freehold, was licensed in 1878, and ordained Pastor at Asbury Park. At his own request the pastoral relation was dissolved Oct. 15, 1879, and he is now without charge.

The Classis has cause for thanksiving to God, that those whom it has commissioned to preach the unsearchable riches of Christ, have made such good use of the trust committed to them, and have accomplished so much for the advancement of the cause of Christ and the upbuilding of the Reformed Church. With two exceptions, they have been content to dwell among their own people, true to the Church in whose doctrine and polity they were educated, and by whom they were sent forth as heralds of the cross.

As already intimated, seven ministers who have beeen identified with the Classis, have been called from the toils of earth to the rest of heaven. Their memory is precious to those who were associated with them in Christian labor, and the fact that they have gone to be with Jesus, admonishes us that the time is short.

"To day the noise of battle,
And then the victors song,"

Of those who have died, the name of the Rev. John H. Manning, D. D., appears the first on the roll. He was a member of Classis at its organization, and was settled at Spotswood, from which place he removed in 1854 to take charge of the South Brooklyn Reformed Church, in which he continued to minister until 1873, when he was compelled to resign his call because of ill health. He died in 1878. He was a Trustee of Rutgers College for many years, and at all times devoted to the interests of the Reformed Church. He was a genial companion, a warm-hearted friend, a faithful Pastor, an acceptable minister, a sincere christian.

The Rev. Albertus Van De Water, Mr. Manning's successor at Spotswood, is the next on the roll of those who have died. His ministry at Spotswood was attended with great blessing, and resulted in the gathering of a goodly number in the fold of Christ. He relinquished his labors there in 1867, to accept a call from the

Churches of North Blenheim and Breakabin in the Classis of Schoharie, from whence, after a short pastorate, he was called to Ponds, N. J., in 1869. Here he remained until 1872, when resigning his pulpit he continued without charge until 1877, when he joined the Presbytery of Patosi, Mo. While without charge he was a member of the Classis. During the Winter of '75 and '76 he held religious services near Farmingdale, which were blessed to the conversion of many souls. He afterwards accomplished a good work for the Lord as a colportor of the Monmouth County Bible Society. He was an unassuming, devoted and zealous christian. He died February 28, 1879.

The name of the Rev. Ezra W. Collier, the next among the list of our dead, is fragrant with the most precious memories, although ten years have passed over his tomb. After leaving the Classis in 1856, having resigned the pastorate of the Second Church of Freehold, to take charge of the Second Church of Coxsackie, his health failed, and he continued only a year in the active duties of the ministry. He was a faithful and devoted Pastor, ever laboring to advance the interests of his Redeemer's Kingdom, regardless alike of the world's favor and frown. His preaching was chaste, heart-touching and eloquent, and all who knew him, saw in him that Christ-like bearing of soul, which left upon the mind the impression, "He is a *man*, every inch a *christian man*." He died Dec. 5th, 1869.

The Rev. William Cornell, D. D., who was a member of the Classis while engaged in teaching at Freehold, died Sept. 11th, 1876. He was an acceptable preacher, but seemed especially adapted for the duties of the school-room, and gained the reputation of a thorough and successful instructor.

The Rev. Peter H. VanBuren, the first to die while a member of the Classis, was called to the Second Church of Freehold immediately after completing his theological studies. Sickness prevented him from entering upon the duties of the ministry, and he resigned the call. Amiable and manly, a diligent student, and entirely consecrated to the work of the Lord, he seemed fitted, as was St. Stephen, for a useful life, and, like him, was called at the very threshold of his ministry to enter the rest of his ascended Lord. He died in 1868.

The Rev. Gulick VanAken was called to the vacant pulpit of the Second Church of Freehold, after the resignation of Mr. VanBuren, and his name is the next among the dead. He relinquished his charge in 1870, and removed to East Kingston, where he died Oct. 20th, 1872. He was a young man of much energy and force of character—a popular preacher, with a manner and style which commanded attention and swayed the sympathies of those whom he addressed.

The last name in the list of our dead is that of the Rev. Luther H. Van Dorn, whose memory will abide in Monmouth County for many years to come. Previous to his reception as a member of the Classis he had been the efficient and zealous Pastor of the Old Tennent Church for sixteen years, and there left a record of ministerial service that any Pastor might prize. In early life he founded the First Presbyterian Church of St. Louis, of which the Re Hervey D. Ganse is now Pastor. At o time he was President of Columbia Colle which has since become the University Missouri. He was also settled at Paduc Kentucky, at New York City, and at N Vernon, N. J. His ministry, with the ception of the last five years, was in t Presbyterian Church. In 1871 he was cal ed to the Reformed Church of Montville, N. J., and in 1874 to the Reformed Church of Middletown, in the pastorate of which he died in October, 1876. Those to whom he ministered loved him as a father, and although often surprised at his eccentricities, could but respect him as a faithful ambassador of the Lord Jesus Christ. The

Spirit of God accompanied his preaching in a remarkable degree. It was his privilege at one time to receive three hundred into the communion of the Church. During the revival of 1875-'6, nearly every Church in the Classis was refreshed by his ministrations and aroused by his eloquence. The removal of such toilers from the Master's vineyard is a summons to us who remain to be diligent and untiring, and to seek from on high the spiritual equipment which shall enable us, with their example to follow, to do our work, not only as well, but, if possible, even better than they did theirs. The ministry should certainly be progressive.

Our statistics in relation to the lay element of the Classis are necessarily meager, but as this constitutes a peculiar feature of our Church polity and government, and as we believe there should be frequent changes in the Eldership, that the governing body may fairly represent its constituency, the facts we have gathered may be of interest.

Since its organization the Classis has been convened 51 times in Stated Session, and 58 times in Special Session. 17 of these meetings were at Marlboro, 20 at Freehold, 13 at Holmdel, 9 at Spotswood, 12 at Middletown, 8 at Keyport, 10 at Long Branch, 12 at Colts Neck, 1 at the Highlands, 6 at Asbury Park and 1 at the Sea Side Chapel, Long Branch, making in all 109 meetings. The average attendance at these meetings, by the members of Classis, has been 12 persons, of which number the Elders present have averaged 5,4. By this showing the Eldership are certainly entitled to commendation for so faithfully attending to their Classical duties. The number to whom such praise is due, and the extent to which the membership of our Churches has been directly interested in the business of the Classis, prove the wisdom of our ecclesiastical polity.

At the meetings of the Classis:

1. *First Freehold* has been represented by 16 Elders—William Statesir, John S. Whitlock, *John H. Smock*. Disbrow Carson, Wm. Spader, *John E. Conover*, Uriah Smock, Hendrick E. Conover, Dan'l P. Smock, John Baird, Peter L. Cortelyou, Jos. Lefferson, Daniel P. Conover, Lafayette Schenck, James E. Wells, Milton Smock.

2. *Second Freehold* has been represented by 20 Elders—Benjamen DuBois, *Sylvester Buck*, *Henry Smock*, Henry DuBois, *Denyse Thompson*, *David Buck*, *Joseph H. Vanmater*, J. M. Conover, John S. Denise, A. L. Conover, *Daniel D. Denise*, *James S. Nevius*, Wm. E. Conover, *G. H. Smock*, John Dorrance, William Statesir, T. Vanderveer DuBois, W. W. Thompson, John DuBois, William T. Denise.

3. *Holmdel* has been represented by 15 Elders—Gilbert H. VanMater, John I. Wyckoff, *Elias Hubbard*, Garret S. Polhemus, *P. R. Smock*, Tobias Polhemus, *James P. Kipp*, *H. VanMater*, Jos. I. VanMater, John Golden, Isaac G. Smock, Kortenius E. Hyer, Samuel W. Jones, J. H. Heyer, M. V. D. Polhemus.

4. *Spotswood* has been represented by nine Elders—Jos. P. DeHart, Daniel R. Schenck, *David Bissett*, *James M. Conover*, Richard Reed, J. L. Rue, John Stetson, Thomas Smith, H. VanDyke.

5. *Middletown* has been represented by 7 Elders—*Abraham Antonides*, *Matthias W. Conover*, *Peter Luyster*, *R. P. Morris*, Hendrick V. Luyster, W. C. Irwin, John Herbert.

6. *Keyport* has been represented by 7 Elders—J. A. DeForest, *Timothy M. Winer*, H. H. Rider, John E. Kuhns, Abraham Winter, Garret S. Luyster, P. P. Conover.

7. *First Long Branch* has been represented by 12 Elders—Hendrick Smock, Daniel V. Conrow, *Joseph Wardell*, Wm. H. Morris, F. H. Kennedy, Abm. T. Van-

derveer, Charles E. Williams, U. Schenck, J. A. Green, A. C. Robinson, John Conrow, Samuel C. Woolley.

8. *Colts Neck* has been represented by 11 Elders—*Tunis Statesir*, *Henry Buck*, *Arthur Vanderveer*, James H. Stephens, *Isaac P. Statesir*, John Statesir, William A. Foster, D. D. Hunt, Joseph Lefferson, John Statesir, Jr., John A. Smock.

9. *Highlands* has been represented by 3 Elders—Louis M. Parker, Charles M. Parker, G. M. Parker.

10. *Asbury Park* has been represented by 5 Elders—Joseph M. Hagerman, J. S. Ripley, James H. Seton, George Allard, W. H. Hoover.

11. *Second Long Branch* has been represented by 4 Elders—I. L. Layton, Luke Conrow, M. H. Houghton, D. H. Wortman.

This makes, in all, one hundred and nine Elders who have had a voice in the discussions of the Classis, and have influenced its action by their votes. Of this number, 26 have died to receive the recompense of their faithful services. Their names are printed in *italics*, which, thus employed, are the foot-prints of death: the sad memorials of our own mortality. As during the period under consideration 35 ministers have been identified with the Classis, there have been 144 persons directly engaged in the government of the eleven churches under the care of the Classis. Such facts most emphatically justify the conclusion that our form of government maintains the most intimate relations between the governing body and the changing conditions of the congregations—shunning not only the many evils inevitably connected with Episcopacy—but likewise avoiding the oligarchal tendencies of the Presbytery, and the wild confusion of turbulent and disorderly Congregationalism. We have cause to thank God that ours is indeed "a goodly heritage."

Turning our attention from the members of the Classis to the Churches subject to their jurisdiction, we find that since its formation the number of Churches under the care of the Classis has been nearly doubled by the organization of a Church at Colts Neck, Highlands, Asbury Park and Long Branch. The whole Classis, with the exception of the Church at Spotswood, is a growth from the Reformed Church of the Navesink, or as it was generally called, the Reformed Church of Freehold and Middletown. This Church was organized by ministers from Long Island, in a small building used for public worship near the village of Marlboro, in 1699. Its first Pastor, the Rev. Joseph Morgan, was installed October 19, 1709. He was the second Pastor of a Reformed Church installed in the State of New Jersey. His Church contained only 49 communicants when he entered upon his labors. Until 1825 it was the only Reformed Church in Monmouth County. By the action of the Classis of New Brunswick, it was disbanded November 25, 1825, and in its stead the First Church of Freehold and the Church of Holmdel were organized. This division of the old Church was the inauguration of increase and rapid extension resulting in the formation of the Classis of Monmouth from the growth and development of 30 years. Division with God's blessing is multiplication. The years in which the Churches composing the Classis were organized, the number of Pastors who have ministered to them, together with the name of their present Pastor and the date of his installation, is shown in the following table:

CHURCHES.	ORGANIZED	NO. OF PASTORS SINCE ORGANIZ'N	NO. SINCE CLASSIS WAS FORMED.	PRESENT PASTOR.	INSTALLED.
1st Freehold.....	1699	10	3	Theodore W. Wells,	Oct. 7, '73
2d "	1842	5	5	Isaac P. Brokaw...	Jan. 15, '79
Holmdel.....	1699	7	1	William Reiley.....	April 10, '39
Spotswood.....	1821	9	3	Ralph Willis.....	Aug 9, '69
Middletown.....	1836	5	4	Charles D. Buck...	May 22, '77
Keyport.....	1847	6	3	Elias Mead.....	Feb. 3, '74
1st Long Branch...	1851	3	2	Charles J. Young...	Feb. 6, '79
Colts Neck.....	1856	3	3	H. A. Hendrickson.	Dec. 3, '78
Highlands.....	1875	1	1	A. W. Allen.....	May 23, '75
Asbury Park.....	1876	2	2	Vacant.....	.....
2d Long Branch...	1878	1	1	James B. Wilson...	July 21, '78

Ministers without charge, Garret C. Schanck, Samuel Lockwood, Edgar A. Enos.

Churches in the Classis, 11; ministers in the Classis, 13.

The Pastoral record of the Churches is as follows:—

The United Reformed Dutch Church of Freehold and Middletown, from 1699 to 1709, was supplied by ministers from Long Island: Wilhelmus Lupardus, Vencentius Antonides, Bernardus Freeman.

1709 to 1731, Joseph Morgan.
1731 to 1735, Gerardus Haeghoort.
1736 to 1764, Reynhard Erickzon.
1764 to 1827, Benjamin DuBois.
1818 to 1825, Samuel A. Van Vranken.
1825, disbanded by action of the Classis of New Brunswick, and 1st Freehold and Holmdel formed in its stead.

First Freehold, formed from the disbanded congregation of Freehold and Middletown, 1825.

1825 to 1834, Samuel A. Van Vranken.
1835 to 1838, James Otterson.
1839 to 1851, Aaron A. Marcelus.
1851 to 1868, Ralph Willis.
1868 to 1873, George Swain.
1873 to —— Theodore W. Wells.

Second Freehold organized 1842.

1843 to 1856, Hervey D. Ganse.
1856 to 1866, Ezra W. Collier.
1867 to 1871, Gulick Van Aken.
1871 to 1878, Charles S. Hageman.
1879 to —— Isaac P. Brokaw.

Holmdel, formed from the disbanded congregation of Freehold and Middletown, 1825.

1827 to 1836, Jacob B. T. Beekman.
1839 to —— William Reiley.

Spotswood, organized 1821.

1819 to 1820 occupied as a Missionary Station by Isaac A. Van Hook.

1822 to 1825, John McClure.
1825 to 1834, Henry L. Rice.
1834 to 1841, John C. VanLiew.
1842 to 1845, William R. S. Betts.
1846 to 1847, William Knight.
1847 to 1854, John H. Manning.
1855 to 1867, Albertus VanDewater.
1869 to —— Ralph Willis.

Middletown, organized 1836.

1839 to 1840, John B. Crawford.
1841 to 1866. Alex. C. Millspaugh.
1866 to 1873, George Seibert.
1874 to 1876. Luther H. VanDorn.
1877 to —— Charles D. Buck.

Keyport, organized 1847.

1848 to 1849, Nathan F. Chapman.
1850 to 1851, John Minor.
1851 to 1853, Jeremiah Searle.
1854 to 1869, Samuel Lockwood.
1870 to 1873, Albert A. Zabriskie.
1874 to —— Elias Mead.

First Long Branch, organized 1851, occupied as a missionary station.
1847 to 1851, Nathaniel Conklin.
1851 to 1878, James B. Wilson.
1879 to —— Charles J. Young.

Colts Neck, organized 1856.
1856 to 1864, Jacob S. Wyckoff.
1865 to 1878, James Bolton.
1878 to —— Hendrick A. Hendrickson.

Highlands, organized 1875.
1875 to —— A. W. Allen.

Asbury Park, organized 1876.
1876 to 1878, Fred. F. Wilson.
1878 to 1879, Edgar A. Enos.

Second Long Branch, organized 1878.
1878 to —— James B. Wilson.

Each congregation has a comfortable house of worship in good repair, and with the exception of Highlands, Asbury Park and 2d Long Branch, a convenient and pleasant parsonage. 1st Freehold, 2d Freehold and Holmdel have a chapel or lecture-room, not connected with the Church edifice, for week-day services and the accommodation of the Sabbath School. The estimated value of the property of the churches is from $115,000 to $120,000, upon which so far as we have learned from careful investigation, the encumbrances are less than $12,000.*

The Classis now contains 11 Churches, 13 ministers, 674 families, 1,380 communicants, 18 Sabbath Schools, 1,093 Sabbath School scholars, and during the year ending May 1, 1879—a year of extraordinary financial depression, contributed $1,068.21 towards the benevolent work of the Church, besides expending $14,052.42 for the maintenance of its own congregations.

Through the blessing of God the Classis has not only held the forts committed to its care, but has advanced against God's enemies and ours, and established other strongholds. The ravages of death have been more than overcome, and the changes occasioned by the vicissitudes of fortune, the breaking up of some families, the removal of others beyond the jurisdiction of the Classis, and the constant departure of the young to other localities to gain a livelihood, or to win a name; while depleting the Churches and retarding their growth, have been not only successfully combatted, but so exceeded by the increase of the Churches as to call for the heartiest expressions of gratitude to our Lord and Saviour, without Whose presence and power and grace all labor is vain.

In the language of Dr. Schaff, "figures are facts," and the truth so tersely stated renders eloquent the statistics herewith presented, revealing the present condition of the Churches:

CHURCHES.	FAMILIES.	COMMUNICANTS.	S. SCHOOLS.	S. SCHOOL SCHOLARS.	BENEVOLENT CONTRIBUT'S YEAR ENDING MAY, 1879.	CONTRIBUT'S FOR CONGREGAT'L PURP'S YEAR END'G MAY, 1879.
1st Freehold	100	219	2	155	$192 59	$1,759 46
2d Freehold	92	200	1	150	251 00	2,197 75
Holmdel	90	194	3	100	308 00	1,190 00
Spottswood	46	80	3	75	18 00	750 00
Middletown	45	81	1	50	73 00	925 00
Keyport	57	90	1	115	131 17	972 20
Long Branch	55	175	2	125	10 51	2,400 00
Colts Neck	92	240	2	130	77 00	947 01
Highlands	32	25	1	62	3 00	385 00
Asbury Park	45	34	1	81	4 12	536 41
2d Long Branch	20	42	1	50	17 82	1,989 59
Total	674	1380	18	1093	$1,086 21	$14,052 42

*The Rev. Charles D. Buck, Pastor of the Church at Middletown, after the reading of the above statement, said that a mortgage for $1000 the entire debt of the Church at Middletown which had troubled them for many years had been paid during the last month by the liberality of a christian lady, Mrs. Eleanor D. Hendrickson, deceased.

The actual increase over all losses during the twenty-five years, is 4 churches, 181 families, 774 communicants, 6 Sabbath Schools and 623 Sabbath School scholars. How much each Church has contributed to this gain, or the loss it has sustained, is shown by the following table of gain and loss:

CHURCHES.	FAMILIES.		COMMUNICANTS.		SUNDAY SCHOOLS.		S. SCHOOL SCHOLARS	
	GAIN	LOSS	GAIN	LOSS	GAIN	LOSS	GAIN	LOSS
1st Freehold.....			87				75	
2d Freehold.....	4		86				50	
Holmdel.....		20	72		1			
Spotswood.....		9	12		1		15	
Middletown.....		20		21		2		15
Keyport.....	30		49		1		115	
1st Long Branch...	7		148				60	
Colts Neck.....	92		240		2		130	
Highlands.....	32		25		1		62	
Asbury Park.....	45		34		1		81	
2d Long Branch...	20		42		1		50	
Total.....	230	49	795	21	8	2	638	15
Gain to Classis....	181		774		6		623	

This exhibit is exceedingly gratifying. By it we learn that while three of the Churches contain fewer families than 25 years ago because of the changes that have taken place in their communities, only one Church from the same cause is smaller in membership. Increase in the number of families is dependent mainly upon increase of the population, but increase of membership bespeaks the presence and power of Almighty God. The increase in the number of families is not quite 37 per cent., but the increase in membership is a little over 127 per cent. Twenty-five years ago there was not quite 1.2 communicants to each family; now there are over 2.05, undeniable evidence that the Churches are rapidly christianizing the communities in which they are located, and making decided headway against the numerous foes of our God and his Christ. The increase in the number of Sabbath School scholars has more than kept pace with the increase of Church membership, having been at the rate of 133 per cent. for the quarter century. 495 families, in 1854, gave us only 470 Sabbath School scholars, or less than .96 scholars to each family. At the present time 674 families give us 1,093 Sabbath School scholare, or more than 1.62 scholars to each family. How much such an increase amounts to, can be seen by comparing the number now enjoying Sabbath School instruction, 1,093 with the number who would be thus favored if the 674 families of the Church gave us only .96 scholars to each family. Such a representation in the Sabbath School would amount to only 648 scholars, or 445 less than now we have. A number which lacks but 35 of being equal to the whole number of scholars in the Sabbath School 25 years ago. The increased attention to the religious education and instruction of the children in the word of God which is thus indicated, is probably the cause, to a great extent, of the success attending the preaching of the Truth, and the gracious ingathering over which we rejoice.

The wisdom of the Classis in nurturing feeble enterprises, and establishing new churches in growing communities, is seen in the thriving condition and strength of the churches of Keyport, 1st Long Branch and Colts Neck. All of them self-sustaining, although the two former for many

years received aid from our Board of Domestic Missions. The recently formed Churches of Highlands, Asbury Park and 2d Long Branch also encourage us, by the evidence they give of vitality and vigor, to hope for them a success commensurate with that enjoyed by any of the churches of the Classis.

We sometimes fail to realize how much of increase it requires for a Church to keep up the number of it members, resisting the ravages of death, the gross backsliding of a few, and the removal of many to other localities. To make this plain the following tables have been prepared, showing the whole number of those received into the communion of the Church, and the manner in which that number has been diminished.

CHURCHES.	COMMUNICANTS WHEN CLASSIS ORGANIZED.	INCREASE.			IN COMMUNION SINCE CLASSIS ORGANIZED.
		RECEIVED ON CONFESSION.	RECEIVED BY CERTIFICATE.	TOTAL RECEIVED IN COMMUNION.	
1st Freehold	132	200	77	277	409
2d Freehold	114	221	125	346	460
Holmdel	122	197	39	236	358
Spotswood	68	123	33	156	224
Middletown	102	70	47	117	219
Keyport	41	106	68	174	215
1st Long Branch	27	202	57	259	86
Colts Neck		226	99	325	325
Highlands		28		28	28
Asbury Park		4	35	39	39
2d Long Branch		3	39	42	42
Total	606	1380	619	1999	2605
Yearly average		55.2	24.76	79.96	

CHURCHES.	LOSS.					
	DIED.	DISMISSED.	REMOVED.	SUSPENDED.	TOTAL LOSS.	NOW IN COMMUNION.
1st Freehold	59	86	41	4	190	219
2d Freehold	77	132	50	1	260	200
Holmdel	60	66	37	1	164	194
Spotswood	38	54	50	2	144	80
Middletown	22	45	71		138	81
Keyport	36	51	37	1	125	90
1st Long Branch	30	67	10	4	111	175
Colts Neck	34	37	9	5	85	240
Highlands	2			1	3	25
Asbury Park	4	1			5	34
2d Long Branch						42
Total	362	539	305	19	1225	1380
Yearly average	14.48	21.56	12.2	.76	49	

From these tables it appears that 2605 persons have been in the communion of the Churches, but that 1225 have died or been dismissed, or in some way withdrawn from the care of the Classis. The number at present in communion, 1380, is only a little more than one-half of the number, who during the past 25 years have been connected with the Churches, impressively teaching us that constant growth is absolutely essential to the continuance of the Church, and admonishing us to labor diligently, lest through want of care the cause of Christ languishes. The number at present in communion, 1,380, is the exact number received by a confession of their faith, plainly indicating that the growth of the Churches and their present flourishing condition is due, not to accessions from other Churches, but to the blessing of God upon the means of Grace. The number received by certificate, 619, is only 80 more than the number dismissed. It is a singular coincidence that the membership with which the Classis started, (606), and the members received by certificate, (619), are exactly equivalent to the total loss by death or otherwise, of 1,225 members. Such a loss is more than double the Church membership of the Classis 25 years ago. There would be much cause for rejoicing in simply resisting such heavy drainage and maintaining our strength. But while the Lord, by His Providence, has removed from the midst of us many faithful laborers, He has also most kindly remembered our need—granted us grace—filled their places with others, and given us increase. The measure of the blessing God has bestowed enabling us, while sustaining such a heavy loss, to rejoice be-

cause of a net gain of 774 in the membership of the Churches is shown by the fact that such a gain has required the ingathering of 1,999 communicants. The work is the Lord's, and to His name be the praise.

Nor should we overlook the important fact, that while death has removed 362 persons from the Church on earth, to the general assembly and Church of the First Born whose names are written in Heaven, nearly the same number, 305 persons, have ceased to have a name in our communion, no one knows how. We designate them among our losses—the removed. They are lost to us, though not we trust to God, through long continued absence from our society and influence. Many of those who are thus designated are probably dead, but others of them are living without identification with any Church, having grown cold in the Master's service. It is certainly an evil demanding serious thought, when in 25 years 305 out of 2,605 communicants have their names dropped from the Church records. It is equivalent to the loss of a Church of larger membership than any Church in the Classis. It amounts to more than one out of every nine who have been in the communion of the Church. The evil could perhaps be remedied, to a great extent, if Pastors would urge those leaving their congregations to take their letters of dismission with them, or if the Classis would authorize Pastors to send letters of dismission to all persons moving beyond the bounds of their congregation, and not worshipping with them for the space of three years.

The history of the Classis teaches us that God is faithful to His covenant promises, and graciously remembers those who have been given to Him by their parents in holy baptism. Our statistics relating thereto are not as full as could be desired, but are very suggestive, plainly indicating that among those who have been baptized the Gospel has proved the power of God unto salvation. The following table exhibits what facts we have, and is worthy of study:

CHURCHES.	TOTAL BAPTISMS.	INFANTS BAPTIZED.	ADULTS BAPTIZED.	TOTAL REC'D INTO FULL MEM. B'P ON CONFESSION OF FAITH.	NO. REC'D ON CONF'N OF FAITH WHO HAD BEEN BAPTIZ. IN INF.
1st Freehold.....	210	129	81	200	119
2d Freehold.....	212	138	74	221	147
Holmdel.....	212	118	94	197	103
Spotswood.....	150	102	48	123	75
Middletown.....	112	78	34	70	36
Keyport.....	111	76	35	106	71
1st Long Branch...	221	125	96	202	106
Colts Neck.....	261	120	141	226	85
Highlands.....	32	8	24	28	4
Asbury Park.....	4	1	3	4	1
2d Long Branch...	0	0	0	3	3
Total.....	1525	895	630	1380	750
Yearly average.....	61	35.8	25.2	55.2	30

From data so meagre, it is impossible to reach any definite conclusion. It is gratifying, however, to find that the number of conversions among those baptized in infancy is 84 per cent. of the whole number thus baptized. The porportion is as large as could be expected, when we remember the ravages of death—and that the number who are still too young to confess Christ is much larger now, with 674 families in the Classis than it was when the Classis was organized, with only 493 families, and sufficiently large to exemplify Jehovah's promise to pious parents, "Them that honor me I will honor, but they that despise me shall be lightly esteemed."

The number of adult baptisms is a little more than 40 per cent of those received to full communion by a confession of their faith. The proportion is larger than is usual among Churches of our denomination, indicating the prevalence, in former years, of anti-pedo-baptist sentiments, and

the progress of our own views and polity among those who were not educated in our doctrines.

The contributions of the Churches for benevolent purposes have been such as indicate the presence and power of a spirit of iberality. While expending $272,657.77 in maintaining the ministrations of the Lord's house within their own bounds, the Churches of the Classis have also devoted to the work of the Lord $43,584.20.

These facts are gathered from the schedule of contributions herewith presented, showing the total amount contributed by each Church since the formation of the Classis, for benevolent and congregational purposes. It is worthy of study by every Pastor and communicant.

CHURCHES.	Contribu's for Benevo't pur. since org'niz. of Classis to May 1879.	Contribu's for Congregat'l purposes since organization of Classis to May, 1879.	Total Contributions for Religious purposes.	Average Membership.	Aver. Contribut'n per annum of each mem. for Benevol't pur.	Aver, Contribut'n per annum of each mem. for Congregat'l pur.
1st Freehold	$12,330 38	$41,407 07	$53,737 45	168	$2 92	$ 9 83
2d Freehold.	11,310 76	57,294 38	68,605 14	199	2 27	11 53
Holmdel....	9,823 02	33,310 00	43,133 02	144	2 73	9 26
Spotswood..	659 12	20,349 49	21,008 61	84	31	9 62
Middletown.	3,420 57	22.773 72	26,194 29	93	1 42	9 79
Keyport.....	1,918 72	17,757 72	19,676 44	57	1 36	12 50
1st L. Branch	2,361 70	52,927 35	55,289 05	101	93	21 00
Colts Neck..	1,730 99	21,393 75	23,124 74	137	55	7 36
Highlands ..	8 00	918 29	926 29	20	08	9 35
Asbury Park.	4 12	1,989 59	1,993 71	27	05	24 00
2d L. Branch	17 82	2,536 41	2,554 23	42	42	60 81
Total.....	$43,584 20	$272,657 77	$316,241 97	1072		
yearly aver..	$1,743 37	$10,906 31	$12,649 68	1072	$1 62	$10 17
an. av. pr fa'y	$3 04	$19 06	$22 10	Aver. No. Families		572

From this it appears that for 25 years there has been an average yearly contribution of $1.62 from every communicant, or $3.04 from every family, for the various benevolent enterprises of the day. During the same period there has been an average yearly expenditure for congregational purposes, of $10.17 by each communicant, or of $19.06 by each family. To carry on the work of Christ, both at home and abroad, there has therefore been an average yearly contribution from each communicant of $11.79, or from each family of $22.10. We need not be ashamed of such facts as these. They show us that the Church occupies a warm place in the affections of the people, and that they are desirous to extend the sway of the peace speaking and soul cheering Gospel. They also admonish us to be up and doing, lest we come short of those who have preceded us in the execution of the Lord's work. We should not rest content with the worthy record made by others. We should be followers of those who through faith and patience have inherited the promises. The history we have sketched, exhibits the result of faithful labor for a faithful Lord, and furnishes cause for rejoicing and praise because of the law unalterable and unfailing, your labor shall not be in vain in the Lord.

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A REVIEW OF THE PAST.

REMINISCENCES OF THE

Classis of Monmouth,

BY REV. WILLIAM REILEY, D. D., PASTOR AT HOLMDEL.

In the beginning of the year 1839, there were but three Reformed (Dutch) Churches in the County of Monmouth. The history of two of these had come down in a single stream from 1699 till 1827, and was known as the United Dutch Reformed Church of Freehold and Middletown. At this time two new Churches were organized, called respectively Freehold and Middletown, and the original Church was dissolved. Both these Churches were at that time without Pastors. The Church of Freehold had been vacant since the retirement of Rev. Mr. Otterson, in the previous Autumn, and the Church of Middletown had been without a settled Pastor since the retirement of Mr. Beekman, in April, 1836. A third Church had been organized at Middletown Village, in 1836, out of a part of the constituency of the Church of Middletown, but no Pastor had as yet been settled over them—Mr. Beekman serving them as stated supply.

On the third Sabbath in April, 1839, as though in honor of the twin relationship of the Churches of Freehold and Middletown, a *called* Pastor took position in each of them. They were both installed during the last week in the following May. Rev. Aaron A. Marcelus became Pastor of the Church of Freehold, and the present Pastor was installed in the Middletown Church. Both Churches had been more or less weakened by internal divisions: the Church of Middletown particularly so from its three years inter-pastorate, and the agitation of the important questions that were before the people in these years. With a want of harmony, to begin with, they undertook the building of a new Church; and this being determined on, the location of the Church was moved more than a mile from where their fathers had established their worship 118 years before. Tender memories were disturbed and sacred associations violated. Many of the people refused to enter the new Church after it was built, and so the congregation found itself greatly weakened. It was at this time that the question was broached of having the two Churches again unite their interests in the support of a single Pastor. But nothing ever came of it, and it is doubtful whether such a question was ever seriously entertained by any one authorized to speak on the subject. The Lord had, however, His own plans, and the word which He spake to the hidden life of his people was Onward; and so it was.

In November, 1840, the new Church at Middletown village called and settled as their Pastor the candidate, John B. Crawford, recently graduated from the Theological Seminary at New Brunswick. He was a man of more than ordinary promise, but before the first year of his ministry was ended he was called, as we trust, to a higher service above. To repair the sad breach that had been so

quickly made, a call was made upon the candidate, Alex. C. Millspaugh, another graduate from the Seminary, and by him accepted. He was ordained and installed in the Autumn of 1841, and dwelt among his people for 25 years, and left with them abundant testimony that a "prophet had been among them."

We have seen that the congregation of Middletown had been divided, and the Church of Middletown Village organized, but now the Church of Freehold is spreading itself out in the direction of Freehold Town, which in itself is promising to become an important centre of population. Even beyond this point many young families regularly worshipping at the Freehold Church, had settled on farms, and it was deemed important that Gospel privileges be secured for them against the exigencies of coming years. To this end a movement was made by the Church of Freehold, popularly called the Brick Church, to build a house of worship in the village of Freehold, that their children might be gathered into the Church of their fathers. It proved a heavy tax on their christian liberality, and the cherished object was not immediately consummated. But time, patience and self-denial, accomplish all things that are devised for the honor of God. On the 4th day of October, 1842, the newly-erected house of worship opened its doors widely for the organization of the Second Church of Freehold. During the next year this infant Church, under the gracious providence of God, secured the pastoral services of the candidate, Hervey D. Ganse, again a graduate of our own Theological Seminary. He was ordained and installed in the Fall of 1843, and lived and labored among this people for thirteen years —raising them from the weakness of their forming state to the condition of a strong, growing and prosperous Church.

These rapid sketches are given that we may be able to see the personalities and substantialities of the inchoate Classis of Monmouth. We had four Churches in the County, each with its own Pastor. We must here add a notice of the Church of Spotswood, in the County of Middlesex, which eventually shares with us the fellowship of our Classis. This Church was organized in 1821, and was once a strong branch of our Zion. For various causes it has since become weak, but we hope it is now growing into a stronger life.

It is, however, fair to say that at that time no one had as yet seriously thought of the coming Classis of Monmouth. Each and every one of the ministers in these Churches felt that his first concern was to look after his own flock. The Churches were all weak, and needed all the help and succor that the most faithful and laborious Pastor could bestow. Even the question of self-sustentation was not yet removed from the region of doubt, and it was no time to look forward to new things, while so much of the past seemed insecure. We may assure ourselves that these years were years of hard work; and we may well believe that the Lord helped the workers, or the labor would have been in vain. There were difficulties to contend with, obstacles to overcome, high places to be made low, and rough places to be made smooth, of which those with us now understand but little. The state of piety was very low. Indeed, piety was at a discount. The men that led and controlled society wanted none of it. As they considered it a matter of good citizenship to maintain the Churches and the worship of God, and even attend Divine service with their families; in these matters they might not be found wanting; indeed, they oftentimes exercised a commendable liberality, but all their influence was opposed to heart religion. The women gathered around the altars of God in these days, and were the great conservative power in the community, while men felt that it was manly if not to oppose religion, to reject it.

Under such a state of things, we may readily suppose that the evil workings of sin were everywhere abounding, The Sabbath was sadly desecrated on every hand. Social Sabbath breaking largely prevailed. Everybody must be willing to stay at home and keep his family from attending Church, for the sake of entertaining anybody that chose to spend the Sabbath with them; and people expected to be well entertained at that. The social drinking customs of a previous time were still in full vigor, and there was reason among all this to suppose that there was a wide-spread prevalence of the grosser vices. The young men, as they grew up, felt that it was manly to think as their fathers had thought, and do as their fathers had done. And so not only was the Gospel hindered, and its proper ministration interfered with, but moral as well as spiritual desolation was threatening on every

hand. There was, withal, a destitution of Gospel privileges. The long-established Churches were for the most part distant from each other; while new centres of population were rising up on every hand, calling with silent voices for the means of grace. It was evident that while the whole land was for the Lord, it was the duty of His people to go forth and possess it, according to their ability and opportunity.

We were not without a sense of our isolation. Our brethren of the Classis were at long distances, and we could have but little of their sympathy and co-operation. Indeed, they were so far off, and dwelt in the midst of surroundings so different from ours, that they could not comprehend our position. When by chance any of them came among us, and saw what a feeble hold religion seemed to have upon the people, they were inclined to lay the blame on the ministry. The ministry, however, were not sensitive on the subject. Conscious of earnest, honest, faithful efforts in the Master's cause, they trusted in God that He would in good time bestow His favoring benediction. Yet we felt that, amid the movements that were certainly near at hand to extend the influences of the Gospel in this region, we were too small a body to be kept shut up in our present boundaries. Our Churches lay contiguous, it is true, but on a narrow strip of territory exposed to encroachments on every side. To maintain a permanent existence we must grow and enlarge. This is the law of spiritual life, and of Church life none the less. And so the brethren all agreed that efforts should be made to extend our influence as a Church of Jesus Christ, and if not upon our own borders, yet within hailing distance to establish points of sympathy and cooperation as we should find opportunity.

The villages of Keyport and Long Branch first presented themselves as inviting fields for our occupancy. Keyport was then a small village, but so situated as to give good promise of rapid growth. The Methodists and Baptists had already broken ground, and had put up small houses of worship. There were, however, people in the place who were not satisfied with either, and who desired another Church. Some of them had been brought up in our Dutch Churches, and these being reenforced by a colony from the old Dutch Church of Bergen, who came to engage in the oyster trade, bid us welcome when we came. In the year 1848, the Board of Domestic Missions sent Rev. Nathan F. Chapman to labor there. A Church was organized, and preparations were made for building a house of worship. As a large part of the funds had to be raised among the Churches of the Classis, and from friends in New York, the enterprize was a work of time. Messrs. Garret H. Hendrickson and Ezra Osborn gave an entire block of ground, comprising twelve building lots, as a site for the house; and the building was completed, dedicated and opened for service.

The Rev. Mr. Chapman, having been called to the Church of Canajoharrie, in New York. in the early part of the year 1851, he was succeeded by Rev. John Minor. He had been engaged for some years as missionary among the new Churches of Michigan, and came to his field of labor possessed of rare qualifications for his work. The prospect for the young and feeble Church, on his coming among them seemed to be as favorable as could be desired. The Church building was at that time much the largest and best in the place, and the most prominent of the inhabitants were gathering around it. But unfortunately for the Church at that particular time, Mr. Minor, seeing the straitened condition of the Board of Missions, and despairing of being able to find an adequate support for his family, was constrained to leave after the first year. Deep and pungent were the regrets of the little flock over his departure.

DEC 1883

The Rev. Jeremiah Searle, was after a time, sent by the Board of Missions to supply the Church till a Pastor could be found. But the disheartened state of the people, over the loss of their former Pastor, rendered his work difficult and discouraging.

The Rev. Samuel Lockwood was called to the Church in 1854. He had been settled over the Churches of Cortlandtown and Gilboa, in New York, and his ministry had been successful in both places; in the latter place eminently so. His reputation came in advance, and his presence inspired life and activity. A neat and commodious parsonage was built on the Church ground; Messrs. Peter P. Conover, De LaFayette Schanck and Capt. C. D. Emsor, each contributed $500 for the work. But the Church seemed to have lost its early prestige. Many of its friends and supporters had moved

away in the meantime, and the congregation was much weakened. Through divided counsels, difficulties arose in the management of its temporal affairs, and debt was the certain result. More than once in these times they found themselves in severe straits. Even social influences were sometimes at work, alienating its friends. The consequence of all this would be, that strangers coming into the place to live, unless they had a strong partiality for the doctrines and order of the Church, were not attracted to it. Such influences as these doubly tax the faith and zeal of the Pastor—they make the work harder and the fruitage less. Yet the labors of the Pastor were not without fruit. The Church grew—grew steadily, though not as rapidly as it might otherwise have done.

In the year 1869, Mr. Lockwood having been appointed County School Superintendent, resigned his charge, and Rev. A. A. Zabriskie took his place and labored here with good success till 1873, when his place was taken by the present Pastor.

The pastorate of Mr. Mead may justly be called a successful one. Under his ministry the Church soon rose to a higher point of success than it had ever reached before. The traditional difficulties, however, instead of disappearing, have been intensified, and the result has been the organization of a Presbyterian Church out of a part of its members. Notwithstanding this calamity, the Church is now as strong as it has been in any series of years in its past history. It is now self-sustaining, and there is not only good hope but also a fair prospect that it will so continue. It has come forth from its day of adversity, neither fainting nor shorn of its strength, but girded anew for the work and conflict before it. God grant the blessing in all its fullness.

Long Branch was another point to which our attention was directed. This place so near the sea shore and the widely celebrated watering place, was bidding fair to contain a large population. At this time there was no Church in the place of any kind; the only recourse for public worship that the people had was the Methodist Church, one mile distant. But no Church carrying the symbols of the Reformation could be found nearer than the Presbyterian Church of Shrewsbury, about six miles off. There were in and about the place Dutch Church families enough not only to give us a hearty welcome, but to make an urgent request that we come and occupy the ground. In the year 1847 the Board of Domestic Missions sent the candidate, Nathaniel Conklin, lately graduated from the Theological Seminary, to assume charge. He was ordained as an Evangelist by the Classis of New Brunswick, on the 4th of January, 1848. Money was raised, and a house of worship was erected, and dedicated November 22d, 1849. In the Spring of 1851, Mr. Conklin received a call to another field of labor, and he left before the Church was organized. A committee had been appointed for that purpose as early as April, 1849, but the act of organization had so far failed for want of material. But now, a new minister being needed, the Board of Missions required that he should be a Pastor and no longer a Missionary. And hence the necessity arose that the Church be organized. This was accomplished on the 12th of July, 1851, nine persons presenting themselves for membership, of whom four were males. In the month of August following, a call was made on the candidate, James B. Wilson, a recent graduate of the Seminary, to become their Pastor. This call was accepted, and he was ordained and installed on the 11th of November following. In that field he lived and labored for 27 years, and with what success we may gather from a few leading facts.

The Church, we have said, was organized with nine members. It found itself surrounded by a people who knew nothing of its doctrines, order or history; and who, indeed, were indifferent on the subject. Passing by a few families, the whole population except such as were regular attendants at the old Methodist Church, represented a mission field. The Board of Missions gave the Pastor $250 for the first year. The Church found itself in debt $600. This was paid in the next four years. In two years more a parsonage was obtained, leaving a debt of only about $600, and in seven years from the beginning of his ministry the Church was self-supporting. And better than all, for souls are always better than money, in the eleventh year the Church reported 68 members in full communion. This Church, so small in its beginnings, has come to be one of our strong and

influential Churches. And not only did Mr. Wilson care for and labor to build up his own Church, but realizing that to live is to grow and expand, he felt called upon to extend the influence of the Reformed Church as he had opportunity. Three Churches besides the First Church, are, humanly speaking, what they are to-day through his efforts and sacrifices. His connection with the Church was dissolved during the last year, and the present Pastor succeeded him.

In the year 1850, Rev. A. A. Marcelus and his Church united in asking a dissolution of the pastoral relation, which request was granted, and he passed away from our fellowship. And since he has passed away from earth, we may say that he was an earnest, sympathetic man and brother—had a large heart for the enlargement of the kingdom of Christ, and in our efforts to extend the Church was always ready with a wise man's counsel and a strong man's help. To his foresight, it may be said, is due the enterprize at Long Branch. Rev. Ralph Willis was chosen to fill the vacancy thus made. His ministry began in 1851.

At that time we were under the jurisdiction of the Classis of New Brunswick, which then extended from Long Branch to Easton, in Pennsylvania. The Classis was large, and there was frequently much business before it. These were long journeys to be performed by the old modes of travel; and, with the business on hand, four or five days were sometimes consumed in attendance on a single meeting; while the frequency with which the Classis had to meet for the accommodation of its many Churches made classical duties oftentimes very burdensome. A division of the Classis on the line of the Millstone river between New Brunswick and Somerville, was several times proposed, but never assented to. But we had six Churches in Monmouth, and with the Church of Spotswood, in Middlesex, we had seven. We accordingly petitioned the Particular Synod of New York, at its session in May, 1854, to be constituted as the Classis of Monmouth. The application was granted, and the ministers, with an elder from each Church, met in the First Church of Freehold, on the 20th day of June, 1854. According to the appointment of the Particular Synod, Rev. William Reiley preached the sermon, and then read the formula, all the ministers rising during the reading. The formula was then signed by the ministers in the order of their seniority in the pastorate, as follows: Reiley, of Middletown: Millspaugh, of Middletown Village; Ganse, of 2d Freehold; Manning, of Spotswood; Willis, of 2d Freehold; Wilson, of Long Branch, and Schenck, without charge. Officers were then elected, and the meeting adjourned. The Classis was then fully embarked on its voyage of life and usefulness, and with thanksgiving to God do we recall to mind the event of this day.

In August, 1854, Rev. John H. Manning retired from the Church of Spotswood, and was dismissed to the South Classis of Long Island. As he has since passed beyond the dark shadows of earth, and has found rest under brighter skies, we may lay a chaplet on his tomb as we pass along. He was a pleasant, genial man; an earnest, faithful preacher and Pastor. He was successful in his work, and left none but friends behind him.

During the same year Rev. Albertus Van Dewater was called to the Church of Spotswood, and faithfully served the Church till 1867. He, too, has since that time found a resting place in the bosom of the Blessed one. He was a fine scholar, an earnest christian, a faithful minister, and was actually possessed of more abilities than he was able to let the world know of.

The first creative act of the Classis, so to speak, was the organization of the Church of Colts Neck. This is a point about five miles from each of the Churches of First and Second Freehold and the now Church of Holmdel. It was a district of country outlying all circles of direct Church influence, and lying between the three Churches named, and the pine region. Here was room for us to enlarge on our own frontier. This district contained many families of people, mostly living on small holdings, and without means of conveyance to Church. They were quiet, respectable people, and anxious to have Gospel privileges. As they occasionally needed the services of a minister in the marrying of their children, and the burial of their dead, they naturally called in some minister that they knew, or had seen or heard of, almost entirely irrespective of denominational relations. But inasmuch as the

Reformed minister at Holmdel had the longest pastoral life, he at length became the only one they knew of. And it happened that that whole community fell into his hands as a part of his pastoral care, and he, responding to the occasion, made regular pastoral visitations among them, usually once a year, preaching the Gospel from house to house, and in this way some precious fruit was gathered into the Church. But, it was for years a heavy burden on his heart that these people could not have the means of regularly hearing the Gospel preached.

A commodious school-house was at length erected at Scobeyville, two miles from Colts Neck, where preaching services could be held, and here was organized a Sabbath School that grew and prospered. It must not be omitted, however, that in this district were good farms and substantial families, who had places in the neighboring Churches. But while the poor are to have the Gospel preached to them, they have sometimes to wait till they who are better favored can furnish the accommodations. The matter was long deferred. But at last the movement was made. On the 22d of April, 1856, a Church was organized with 17 members, a house of worship was built, and the candidate, Jacob S. Wyckoff, a then recent graduate of the Seminary, was called and ordained as their Pastor. The Church moved onward in its good work, taking care of itself in pecuniary matters from the beginning. Mr. Wyckoff resigned his call in 1864, and his place was filled in 1865 by Rev. James Bolton, who after a prosperous ministry of thirteen years, has been during the last year succeeded by the present Pastor.

In the year 1856, Rev. Hervey D. Ganse retired from the 2d Church of Freehold. He was promptly succeeded by Rev. Ezra W. Collier, a gentle, genial, blessed man, and most faithful servant of God. He left the scene of his labors here in 1866, and died in 1869. He was succeeded by Rev. Gulick VanAken, in 1867, who served the Church till 1871, when his connection with it was dissolved. He also found a speedy rest from the labors and trials of earth. He died soon after his separation from the Church. He was succeeded by Dr. Hageman, in 1871, and he by the present Pastor, in 1877.

In the year 1866, Rev. A. C. Millspaugh was dismissed from the Church of Middletown village. Though he still lives to feed the flock of Christ in another portion of our common heritage, it may be proper here to say that no one was more earnest, and faithful than he, in our work of enlarging our borders. He was succeeded by the candidate, George Seibert, a recent graduate of the Seminary, who was ordained and installed in the same year, and who was, in 1871, succeeded by Rev. L. H. VanDoren, and he in turn by the present Pastor, in 1878.

In the year 1867, Rev. Ralph Willis was dismissed from the 1st Church of Freehold. Coming after the retirement of Bro. Marcelus, he heartily entered into cooperation with us in our efforts to extend the Church, and did good and faithful service. He was succedeed in 1868, by Rev. George Swain, and he in turn by the present Pastor, in 1873. In 1868, Mr. Willis assumed charge of the Church of Spotswood.

We have now to notice a movement at the Highlands, of a somewhat peculiar character. Here were allowed to reap where we had not sown. Rev. A. W. Allen, a Congregationalist minister in one of the Western States, found his health failing and came to the Highlands, with the hope of regaining his strength and vigor. He found along the shore a small settlement of people engaged in fishing and clamming, who had no Sabbath, no Bible or place of worship. Mr. Allen began labors among them by teaching the children, and visiting the parents from house to house, preaching the Word. Then he gathered them together and held regular services. Quite a number of them were converted, after which he informed them that it was now in order that they should be organized into a Church. This point gained, he told them that they must make their own choice of a Church relationship. He was a Congregationalist himself, and had hoped to have a Congregational Church, but his people all voted for the Reformed Church. Fearing, or supposing that they had misunderstood matters, he called them together again, but still they persisted in their choice of the Reformed Church. Three times he put the question,

and three times received the same reply. Having raised some money in Brooklyn and other places on Long Island, he commenced putting up a house of worship among his people, and the building was progressing to completion in the Fall of 1874, when his funds gave out. The fact stared him in the face that his flock, if unsheltered during the Winter, would before Spring be all astray or gathered into other folds. Being within hailing distance of the old Pastor of Long Branch, he applied to him. Quickly there were sent to him lumber, lime and workmen, and a neat and comfortable house was made ready for the folding of these lambs of Christ's flock. A Church was organized with 12 members, on the 9th day of February, 1875, and Mr. Allen was soon after called and installed as their Pastor. The last report gives the number of 25 members in full communion. Their house of worship is a pattern of neatness, and is all paid for.

This is a small flock, it is true, but it is Christ's; and we are bound to take care of it, and look for our results in the reward that God may give hereafter. We have given the cup of water in the name of Christ and His disciples, and can afford to wait for our reward. The "Highlands" never had Gospel services till Mr. Allen opened his little sanctuary. The place and vicinty may soon contain many people. It gives promise of doing so, and we know not how soon a sanctuary of larger dimensions and in a more inviting place may arise. We can afford, at least, for a time to wait for it.

The village of Asbury Park was taking its place among the thickly settled spots along the sea shore; and a desire was being felt among the people for the establishment of Church privileges among them. Mr. Wilson, of Long Branch, availing himself of the occasion, was the first one to make a movement in that direction. He purchased lots and raised money on his own responsibility, to build a chapel. In it a Church was organized Feb. 9th, 1875, with 12 members. The last report gives the number of members at 34. During this time Rev. F. F. Wilson and Rev. Edgar A. Enos have successively been Pastors. The Church is now vacant.

During the years gone by, while Rev. Mr. Wilson was prosecuting his labors near the sea shore, among the Summer visitors, he not only found the population of the town moving shoreward, but also heard complaints of the inconvenient distance of the Long Branch Church from the seaside. These complaints ripened into solicitations from such men as Samuel B. Schieffelin, Henry M. Alexander and others, backed by liberal offers of money, for the provision of Gospel privileges near the shore. A subscription started, and preparations were made for the erection of a chapel. The corner-stone was laid August 16th, 1866. Before the building was raised, a good lady from Hartford, seeing the smallness of the foundation that was laid in the midst of such a large population for a house of worship, with a noble generosity, becoming her sex, offered to give $5,000 if the size of the building could be increased to specified dimensions. The offer was accepted, and the little chapel suddenly loomed up into formidable proportions. It was completed, and dedicated July 14th, 1867. The cost of the whole was some $20,000. When completed it was incumbered by a heavy debt. The whole of the financial arrangements in the matter has been in the hands of the projector. Most of the debt has been paid, as moneys have been gathered for the purpose. Visitors to the shore in the Summer season are interesting themselves in this behalf, in view of the interest they have in it as their Summer Sunday home. Not more than $3,400 yet remain to be paid. In order that there should be a responsible board of the Church, to have it under its control, as well as to accommodate the numerous population that are gathering around the spot, the Classis, on the 28th of May, 1878, organized a Church under the style and title of the Second Reformed Church of Long Branch, with 30 members. Rev. James B. Wilson was called and ordained Pastor, and is now in the service of this people.

Our Classis, whose beginning we commemorate to-day, has now eleven Churches; some of them, it is true, are weak. All of them have been weak, and we trust the time will come when they will all be strong. God, at any rate, will be glorified in them. They have all been founded in faith and prayer to Him in whom alone Jacob can arise.

In conclusion, we may briefly look back on

the past and see how the gracious Lord has led us. When we first determined on efforts to extend the influence of our Church, the feasibility of our movement was not apparent to the great body of our people. But we have lived to see the day when, under God, our work may be counted as a success. Our Churches came to a new sense of their conscious strength. Liberal aid was called for in these new enterprises, and the people found that they were really doing something for the extension of their Church. As other parties, presuming on our weakness, came in to thwart our plans and possess the ground which we had marked out for ourselves, our people were found rallying for the old Dutch Church as they had not been wont to do. As the conflict proceeded and assumed larger proportions, the world around us earnestly looked on. And when the Lord gave us possession of all the ground that we had attempted to occupy, not only did we and our people give thanks to God, but before the world it was manifested that the Dutch Church was still a thing of life and progress.

1. God has given us an able ministry. He not only sent good men among us, but kept them in their places. Though our Churches have been for the most part small and weak, we have had as long pastorates as usually occur in other parts of the Church. God has not only blessed their labors, and enlarged our borders, but has enabled us to keep abreast of the moving elements around us, and to contribute our part to that changed condition of things which it is our privilege to behold.

2. The moral and religious sentiment has largely increased around us. Piety has become a positive element in society. Praying men and prayer meetings are found in all our Churches—so also with Sunday Schools. The moral tone of the community has been elevated, Sabbath breaking greatly diminished, and drinking usages have been largely encroached upon. And what we, as citizens, may call a crowning fact, godliness has well nigh ceased to be at a discount in public life, and men of sound morals and true piety are being preferred for public position.

3. The course of christian benevolence has made great advances among us. The old crust of sordid selfishness has, in a measure, been broken up, and the Churches of our Classis, if not up to the standard of the Church at large, are nevertheless following on at no long distance.

And yet a single glance forward. We have not arrived at perfection yet. There is still much to be wrought within our Churches, in all the elements of Church life and strength. There are still vice and wickedness all around us; and there is still nothing to repress them but the Living Word. An earnest, forward movement all along the line will now be in order, not knowing how soon the Lord will give us new work to do beyond our present borders; and still less knowing how soon our work on earth will be ended.